

The Christianity of the People called Quakers Asserted, by George Keith:

In ANSWER to a Sheet, called, *A Serious Call to the Quakers, &c.* Attested by Eight Priests of the Church of England, called,

Dr. Isham, Rector of St. Dunstons Bishopsgate, &c. Dr. Dodford, Rector of St. George Bishopsgate, &c. Mr. Bradford, M. A. Rector of St. Mary-le-bow, &c. Mr. Butler, M. A. Rector of St. Mary Aldermanbury, &c.
Dr. Wincep, Rector of St. Mary Abchurch, &c. Mr. Asham, M. A. Rector of St. Andrew Undershaft, &c. Mr. Whitfield, M. A. Rector of St. Mary-le-bow, &c. Mr. Adams, M. A. Rector of St. Alban Woodstreet, &c.

And Affirmed by George Keith, or the New Sworn Deacon.

It's a marvelous thing, that these Men have no other way to oppose the Quakers, but by gross and horrid Lies, and false Calumnies, and meer Abuses; like unto the ways that ever the worst of the Adversaries of Truth have used against the True Witnesses of it, faith G. K. in his Preface, and Indep. Visible Churches, p. 222, 230. But it never yet hath been proved, nor ever will, That the Religion professed by the sincere and faithful People called in scorn Quakers, is either Paganism, or any other thing, than Real Christianity, faith G. K. in his Preface to his Serious Appeal.

Metting with a Sheet, intitled, *A Serious Call*; wherein are several Quotations, already replied unto, in a late Book, intitled, *The Creed-Forgers detected, &c.* Yet seeing they are said to be Attested by the Eight Priests aforesaid, and Affirmed by George Keith; *Exactly to Agree with the Books out of which they are taken, as Cited in the Argument.* We therefore have examined the following, and find he is mistaken, and so are his Brethren, the eight Priests aforesaid, as those that will examine his 4th, 6th, 20th, 21st. Quotations may find; but we know, as to G. K. it's not the first false Affirmation he hath made, both before and since his Ordination, and to gratify his new Brethren, and to shew his Enmity, is sickling up, and calling forth again, those things against us, many of which were cast upon us before ever he was called a Quaker, although he was about 30 Years or more amongst us, and hath not yet granted that he was Erroneous in any of the Articles of Faith, commonly called, the *Simpler Creedenda*; for he faith in his *Anticrist* and *Sadduces*, p. 43. 'I know no Principles I now hold, but I am able to prove, I have held them ever since I came among the People called Quakers, as touching all the Articles of Faith, commonly called the *Simpler Creedenda*.—And indeed the greatest Mistakes that I find I have been under, were my misunderstanding these places of Scripture, *Matth. 28. 19.* and *1 Cor. 11. 26.* For, faith he, I remain Constant to my former Principles, with respect to these great Doctrines of the Christian Faith.

'I do therefore, faith G. K. make this Solemn Appeal to the more Sober, Impartial and Judicious People, to whose hands this may come, whether *Cotton Mather* is not extremely uncharitable, and possessed (as G. K. is) with a Spirit of Prejudice, and envious Zeal (to use R. Baxter's Phrase) against the Quakers in General, and me in Particular, as guilty of manifold Heresies, Blaphemies, and strong Delusions, to the rendering us no Christians in the lowest Degree or Rank (while I suppose he hath some Charity to some in the Church of Rome, called Papists; and to Lutherans, Arminians, and divers others that differ widely from him) yet agree in the aforesaid Fundamentals, when we hold the same Fundamentals of Christian Doctrine and Faith, notwithstanding C. Mather's strong Asseverations (or G. K's we may now say) against us, as if we denied almost all, or most of the Fundamental Articles of the Christian and Protestant Faith; yet he shall never be able to prove it, That we are guilty of this his so extremely rash and uncharitable Charge, either as in respect of the Body of that People, called in Scorn Quakers, or in respect of any particular Writers or Publishers of our Doctrines, and Principles, and Preachers amongst us.—And it sufficeth me (and we may say us) and I hope, doth to many others, that according to the best knowledge I have of the People called Quakers, and these most generally owned by them, as Preachers, and Publishers of their Faith, of unquestioned esteem amongst them, and worthy of double Honour, as many such there are; I know none that are guilty of any one of such Heresies and Blaphemies, as he accuteth them.—And I think I should know, and do know, these called Quakers, and their Principles,—having been Conversant with them in public Meetings, as well as in private Discourses, with the most noted and esteemed among them for about Twenty Eight Years past, and that in many Places of the World, in Europe, and for these divers Years in America.

And now concerning Infallibility.

'We affirm, said G. K. That the Spirit of God in us, and all Believers, in every Discovery it gives, is Infallible; yet we have never judged our selves absolutely Infallible; nor did we ever place or fix an absolute Infallibility upon any Man—but on the contrary, that the Dictates and Leadings of God's Spirit in us, are Infallible, and have a direct tendency to Lead, Guide, and Move us Infallibly.

And if G. K. now thinks it's a vile monstrous Error for any to speak and write from God, and Christ, Immediately and Infallibly, and that those that have only gotten the words, and have not the Spirit of God and Christ, are not under the Curse, and in another Spirit than the Apostles were in, let him.

And if he doth not, Why doth he quote G. F. and esteem it a vile Error, for his saying, viz. 'And Thou and You, all that Speak and Write, and not from God Immediately and Infallibly, as the Apostles did, and Prophets and Christ; but only have gotten the words: You are all under the Curse, in another Spirit, Ravened from the Spirit that was in the Apostles.

If this be a vile and monstrous Error, will doth he assert the contrary, viz. That all that only have gotten the Words, but are in another Spirit, than Christ, the Prophets and Apostles were in, do all Write and Speak from God Immediately and Infallibly, and are not under the Curse, nor ravened from the Spirit that was in the Apostles: If so, and this be now his Doctrine, he is changed from what he was when a Quaker, when he Vindicated their Doctrines in the Name of the Lord; and when he held, as the Quakers still do, all the Doctrines and Principles of the Christian Faith.

Concerning the Scriptures.

'Geo. Fox says, as quoted, The Scriptures are not Infallible nor Divine, but Humane. Note, there are no such words in the place Cited, altho' it is elsewhere, notwithstanding the Attestation of the three Doctors, and five Masters of Art, and Rectors, and G. K's Affirmation to the Truth as Cited: However hear G. K.

'I Answer, That not only the Old Testament, but even the Writings or Letter of the New Testament, may be called a Killing Letter to those that remain alienated from the Spirit that quickens, even as Origen hath formerly Taught, in his Commentary on *Leviticus*. Not only (faith he) in the Old Testament is found the Killing Letter; there is also in the New Testament the Letter which Killeth him who doth not spiritually attend unto the things which are spoken. Now if any go from the Spirit, that only makes the true Gospel Administration, and set up the Letter or Writing of the Apostles, in the room of the same; these Writings of the Apostles do eventually become a killing Letter, no less than that of the Law, and can no more give Life, or make Perfect, than the outward Law could.—

'The Translations of the Scripture (the which Translations are commonly called Scripture) have divers Additions, which Men have added without any pretence to Divine Inspiration.—The Letter or External Form of the Writing is not properly the Word of God.—By the Word of God in the Scriptures, is not understood the Letter, but Christ. Thus far G. K.

And will he now say, Only the bare Writing or Characters, consisting of Ink and Paper, is properly the Word of God, and are Infallible, Divine, and not Humane? If G. K. will now to assert, let him.

Concerning Christ's Coming to Judgment.

Is quoted G. K. as followeth.

'What is the Glory of the Father, in which Christ's Coming is? Is it visible to the carnal Eye, and where is that Coming to be? Is it now to be looked for outwardly? G. K. faith, 'I do seriously and truly tell thee, as I faithfully believe that Christ did locally Ascend upwards into the Heavens, whence also he shall Descend at the time of the Resurrection of all things.

And if G. K. hath Retracted this, the Quakers see no cause to Retract, nor yet to affirm that Christ's Coming is Visible to the carnal Eye.

Concerning Heaven and Hell.

'There is none here a Glory and Heaven, but within them: And in Answer to this, and what W. Penn faith, hear G. K. faith, Note, If every Regenerate Man is in Heaven, then he hath a Heaven within him, or hath a Peace and Joy in him, from Christ.

'This is no great Riddle nor Paradox to the least Child of the New Jerusalem; Paul indeed was before in Heaven, and so is every Regenerate Man at present.

Concerning doing Servile Work on the Lord's Day, and the Moral Law.

We might wave till G. K. brought plain and exprefs Scripture, and proved by plain and exprefs Scripture, and in exprefs Scripture Terms, that the doing of any Servile Work on the 1st Day of the Week, called here the Lord's Day, is forbid; and by exprefs Scripture, proves the 1st Day of the Week, and none of the other Days, is called the Lord's Day, and that Christ is not the Life of a Christian, or the true Christian's Life; and doth by exprefs Scripture, and in plain and exprefs Scripture Terms, prove that it's an Article of Faith or Doctrine, in common to be believed; but he may expect some Quotations to that Head; and seeing in this Sheet use is made of a Quotation out of an Appeal, as it's said, out of a Quakers Book, concerning the Church of England's Ministry, we refer the Reader to a Sheet, intitled, *Mr. Geo. Keith's Account of a National Church, and the Ministry of the Church of England*; and to the *Animadversions thereon*; and also to the Book, intitled, *The Portraiture of Mr. Geo. Keith*, wherein it doth appear, what Account G. K. gives concerning the Ministry of the Church of England, and the Dissenting Ministry; and let him now, if he will, own or deny them to be Heretical and Antichristian, so far as they reflect upon the Persons of our Opposers, and most Heretical.

From the foregoing and following Quotations it will appear, what G. K's Belief was, and the Quakers is, concerning the Ten Articles.

1st, Concerning Infallibility, G. K. faith.

'How unreasonable this Consequence is, I leave unto sober Men to Judge; as to Conclude, because Men are Infallible, that therefore the Dictate and Light of God's Spirit in Men is Fallible also; Was not Peter Fallible in some Cases? Yea, Did not he fall sorely (as well as G. K.) when he denied his Master? Doth it therefore follow that the Dictate or Light of God's Spirit in him was Fallible?

'To say that they have no Infallible Spirit, the plain English of which is, that the Spirit of God, and God himself, is Fallible; faith G. K. in his *Preface*, and *Indep. Visible Churches*, p. 47.

Concerning the Holy Scriptures, and their being the Only Rule of Faith and Practice, or to try Spirits, &c. G. K. faith.

'It's no Repugnancy, that one and the same thing be Superiour and Inferiour in different Respects, and as it respecteth different Subjects. But there is no necessity to understand the Dictate and Light of God's Spirit in divers Men to be Superiour and Inferiour, when it Examines and is Examined, for one equal may be a Measure or Rule to another, yea, one thing may be said to be a Rule unto it self, according to that common Maxim or Principle, *Linea recta est norma jui et Obliqui*, i. e. A right Line is a Rule of it self, and also of that which is Crooked.—The Power of God is the Rule—For none know truly the Scriptures, but they who know the Power of God; and therefore that Power which is Life, Light and Spirit, is the more Principal and Original Rule.

Concerning the Trinity, G. K. faith.

'The only Exception we have, is against that Unscriptural Term or Phrase of *Three Persons*, or a *Trinity* of Persons.

'And therefore let all Men know, to whose hand this may come, That the People called Quakers never denied, but on the contrary faithfully believed, and do still faithfully believe, whatever is Recorded, in the holy Scriptures, of that great Mystery; to wit, That God is One, and that the Father, the Son, and the Holy Ghost, is that One Only True and Living God, the Creator and Upholder of all.

Concerning Christ and his Blood.

G. K. faith, 'The Lord Jesus Christ, whom the Apostles preached, that died for our Sins, and rose again for our Justification, is ascended and gone into Heaven, is that alone Son of God, and that his Body was Crucified, and Buried, did not see Corruption, that the People called Quakers own.

G. K. faith farther, 'I grant neither our Souls nor our Vertues merit Heaven nor Redemption, as Merit signifieth Equality: But seeing God hath counted our Souls so dear, as to give so great a Price for them, as the Blood of his dear Son, they may at least be said to have some Dignity or Worth (which is to say, Merit) in them, otherwise God would never have given so great a Ransom for them, if the Souls of Men, in respect of their Nature and Being, had not been of great Value; which is all I understand by the word Merit, as used by any of us.

Concerning Baptism and the Lord's Supper.

G. K. faith, of their Two Sacraments, called Baptism and the Supper: 'As for the Term or Word Sacrament, it is no where to be found in all the English Translations of the Bible, received among Protestants; neither is there any Word either in the Hebrew or Greek, that doth properly answer unto it, unless they will Translate the Greek Word that signifieth Mystery, to signify a Sacrament; as the old Latin hath it in *Eph. 5. 32.* *Hoc est magnum Sacramentum*, i. e. This is a great Sacrament: For which our English Translation readeth; more properly, *This is a great Mystery*. But if Sacrament signify Mystery, then there must be as many Sacraments as Mysteries.

'As for Infants-Baptism, and Sprinkling a Child of Eight Days or more or less, on the Forehead, and call it Baptism, it hath no footing in all the Scripture, neither of Precept nor Practice; as will easily appear, by considering the places of Scripture they cite for it—as *Heb. 9. 10.* to *22.*—*Gen. 17. 9.*—we find neither Command nor Practice in all the Scripture, nor was the Practice of Baptizing Infants in use for an Hundred Years or more after the Apostles days, among Professors of Christianity.

'And as for Water-Baptism in General, We say, It did only properly belong to John's Ministry and Dispensation, and is expressly contradicted by the Baptism of Christ, both by John and also by Christ himself.—And if any were Raised up by the Lord, as John was, and could prove and instruct their being sent to Baptize with Water, as he was; these, to whom they should be sent, ought gladly to Receive it; but to do it by bare Imitation, or a meer pretended Call, which they cannot prove to be either Expedient or Immediate, is great presumption, yea, Superstition; and to call that a Command of God, which he hath given them no Command to Practice, is to set up the Precepts of Men in the Room of God's Commandments, as the Pharisees did of old, and is a taking of his Name in vain, for which he will not hold them Guiltless. And they can never prove, by all their Art and Skill, that Water-Baptism is Commanded by Christ, *Mat. 28. 18, 19.* For all God's Commands and Precepts, especially of Publick Institution, relating to the Church, are exprefs, in so many exprefs Words, and are not left to be gathered by uncertain and doubtful Consequences.

'When God sent John to Baptize with Water, Water was exprefsed; but in the Apostle's Commission to Baptize, no mention is made of Water, nor no words of Institution commanded to be used.

'We grant that Christ had an outward Supper with his Disciples, when he did eat the Paschal Lamb with them; and this was a real Supper, and not like that which ye now use, that is neither Substantial Supper nor Dinner, being only a little Crumb of Bread, scarce so big as a Nut; and a Spoonful of Wine, or two, which hath little outward Substance, and no Inward and Spiritual Signification unto you—your Supper is a meer Shadow, and none of Christ's Supper, nor of his Institution. With much more.

Concerning the Resurrection.

In the said Sheet it's said, They (that is the Quakers) deny the Resurrection of the Body after Death. G. K. faith, 'By W. Penn's words, it is clear to prove the contrary, of a Carnal Resurrection. G. K. also faith, That they (i. e. the Quakers) Deny the Resurrection of the Dead.

This is also a most false Charge, which they can never prove: But because we deny their Carnal Conceptions of the Resurrection, and hold us to Scripture-words, which is most safe, therefore they have so belied us.

And for the more Satisfaction of the Reader, I refer him to a little Book, called *The Principles of Truth*, published by some noted Men of the Quakers; in which Book it is expressly Affirmed, 'That we (we wit, the Quakers) believe, That the same Body which is laid down, shall be Raised up at the Resurrection of the Dead, as much as a Natural Body can be the same with a Spiritual Body, or an Earthly Body can be the same with a Heavenly Body, according to the Scripture's Testimony; It is *John Natural, but raised Spiritual; and the Glory of the Heavenly is one, and the Glory of the Earthly is another*; and this may satisfy any sober Inquirer. And Paul, writing concerning the Resurrection of the Dead, faith, That is not first which is Spiritual, but that which is Natural (or Animal, and afterward that which is Spiritual) *1 Cor. 15. 46.* And *verf. 49.* *As we have born the Image of the Earthly, we shall bear the Image of the Heavenly.*

Concerning that called the Sabbath.

The Poess. also faith, They, the Quakers, do allow doing Servile Work on the Lord's Day.

G. K. faith, 'Concerning that ye call your Christian-Sabbath, which ye say is the First Day of the Week, but ye bring no sober Proof for any such Change, and the Scriptures ye cite say no such thing, as *Gen. 2. 2, 3.* *Rev. 1. 10.* *Exod. 20. 8, 10.* *Mat. 5. 17.* For that outward Sabbath, that was enjoined unto them was a Sign and Figure.—And when the pure Gospel and Christian Dispensation 191. did take place, all these Figurative and Shadowy Sabbaths were changed to the Substance, and that Substance or Body is Christ, according to *Col. 2. 17.* With much more on this Head.

And now, hear G. K. farther, in his Preface to his *Serious Appeal*.

Concerning the Quakers

'It never yet hath been proved, nor ever will be, i. e. That the Religion, professed by the sincere and faithful People, called in scorn Quakers, is either Paganism, or any other thing than real Christianity.

Concerning the Quakers Preachers, and Publishers of their Doctrine.

G. K. faith, 'The People called Quakers, and these most generally owned by them; as Preachers and Publishers of their Faith, of unquestioned esteem amongst them, and worthy of double Honour, as many such there are; I know none that are guilty of any such Heresies and Blaphemies.

Concerning G. Fox.

G. K. faith, 'Whom the Lord hath indeed made a worthy Instrument unto us, and among us, and yet I hope shall unto many more, and who is safe in the Hand of Him that holdeth the Seven Stars, and the Seven Golden Candlesticks in his Right Hand: And all thy Malicious Reviling, and Slandrous Defamation of him, cannot diminish any thing from that true Honour wherewith the Lord hath Honour'd him, and other Faithful Labourers with him, whom the Lord hath raised up, in this Day of the Appearance of his Great and Mighty Power.

Now can G. Keith in Truth and Sincerity say more of and for, 1st, That Religion he now Professeth, 2dly, Of those People he is now joyned unto, 3dly, Of the Preachers and Publishers of their Faith, 4thly, Of any Man or Men amongst them, then he hath of G. Fox, and other Faithful Labourers with him among the Quakers? It's left to the Judgment of all Serious Christians.

'And all good Christians (as in the Postscript to *Serious Call*) are desir'd to have this Sheet in their Houses, and to show it to their Neighbours as they have opportunity, that they may see the Christianity of the Quakers, and G. Keith also, and enquire if ever they see, heard or read of any Man that hath done like him, that pretended to be so many Years found, as to the Fundamentals of Christianity, and all the Doctrines of the Christian Religion, and that hath made so bold with the Name of the Lord, and pretended to such Zeal and Concern for God, to contradict himself, and feignedly to say, He judgeth it his Duty from true Conviction, and out of real Love to Truth, to say and unsay, and so confidently Assert he doth it freely and humbly; Can you think this is a Teacher sent or called of God, commissioned by Christ, guided by his Spirit, and fit to Follow, or to Preach up that Dispensation, of which it's said, *every Man shall speak the Truth to his Neighbour*? And are the so called Doctors, and Rectors, and those that abet him, to be commended for their Wisdom? And do they thereby Demonstrate that they have, are in, or are guided by, the Wisdom of God, and his Holy Spirit (by which so many as are the Sons of God are led) in their joyning with this Man? It's hoped, if you that follow George Keith, &c. will duly and well consider these things, you will not only Renounce him, but consider that his evil Works, and those that Joyn with him therein, ought to be forsaken, and that it will be more for your Profit, and tend more to your Inward Peace and Christian Reputation, to hearken to the Voice of Christ in your own Hearts, and to mind that Light by which all things that are reprov'd are made manifest, and believe in him who said, *I am the Light of the World*, and exhorted to learn of him, who will teach you freely; and no longer to follow him and such Preachers, if you would be Christians indeed, and then it's hoped you will acknowledge, viz. as G. K. faith, p. 230. of his *Preface*, and *Indep. Visible Churches*.

'It had been more Manly and seemingly Christian, (for G. K. and his Abettors) or any others of their Sect or Society, fairly to have stated the Quakers Principles, and then to have refuted them by the best and strongest Arguments they could find: But this none of them have done [and he truly hath said, *They never can*] nor did I ever see to this day, any one Writer, that did write against the Quakers, that did fairly state their Principles, but miserably belied and abused them, (as G. K. hath) either by affirming things to be their Principles which were not, or by so unfairly Representing and Distorting the words of our Honest Friends, by their Addings and Minusings, that they could not at all acknowledge them as such; all which is a manifest Evidence of the Weakness and Badness of their Cause, as well as of that evil Confidence that is in them, when they use such unlawful ways and means to defend themselves, or to oppugn others.

Published on Behalf of the People called Quakers, by some of them.

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